March 10
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (REV. 14: 13).

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THE HOME OF CHILDHOOD.

"How dear to this heart are the scenes of my childhood,
When fond recollection presents them to view,
The orchard, the meadow, the deep tangled wildwood,
And every loved spot that my infancy knew."

How true are these words of the poet Wordsworth. Many can testify that no place was ever so dear as the home of childhood. How eminently proper that the home should be the seat of contentment, of affection and of true happiness, such as will purify and elevate the attributes, and through these the after life of the child, nurtured within its walls. Home should ever be shadowed by the wings of love. Peace should be the good angel that stands at the right hand of the goddess who presides at the homestead. No matter how plain nor how simple its appointments, if order and harmony exist, there is a charm like a talisman that abides forever after, with the man or woman. It is like a beacon on the golden hills that loom up in the distance and blend with the azure of the heavens illuminating the horizon, and radiating to the extreme point, causing all between to be tinged with the roseate hue thus reflected from one point to another.

"Our early days—how often back
We turn to life's bewildering track
To where, o'er hill and valley plays
The sunlight of our early days."

No matter how insignificant the fact may seem, it is nevertheless a tangible one that a happy disposition, a cheerful temperament, instinctively impresses others, without any volition or will force. Then how essential that home should be filled with an atmosphere of cheerfulness. Not that excess of boisterous mirth that

always lapses into the very opposite on natural principles, but preserve a degree of good nature, calm, placid and serene that will modify any inequality or incompatibility of temper, and restrain the over-abundant force of those inclined to recklessness or disobedience. There are so many phases of human character that need guiding and governing in the home, that no one, be he sage or philosopher, can mark out a uniform routine of action to be pursued. The Bible says each one after his kind, but we all know, who have studied character, that each individual that comes into the world, has some distinct originality that distinguishes him from all others; consequently, we see how difficult it is to deal justly by all, if we judge from our own standard, and must recognize the propriety of the Savior's words, "Judge not, that ye be not judged." How complicated and magnificent seems the work of the Creator in making this diversity, this variety in the human soul. It is almost beyond our comprehension. We only know such is the case, but we know not why, nor how these things are so.

But lest I grow abstrusely metaphysical, and get far beyond my depths, I will leave these mathematical problems and geometrical truths, and go back to the home of childhood. Ah, me! If we but had better homes all over the world, and fewer places of public amusement and recreation, it seems to me the generation to come might be benefited. However, as I am neither prince, potentate, nor, even a member of the legislature, or of an assembly of any kind, I have no power to help establish laws that would ultimately result in the more happy conditions of home life; therefore, I can only use an influence with my pen, for the awakening of thought on the subject of homes, and the moral and spiritual effect of their surroundings and associations. I know it is a proverb that "home is home, be it ever so homely;" but it will bear much qualifying. The spot we call home may be unattractive in many respects, but there must be something that hallows it, or we could not cherish it in our heart of hearts as the dearest place of all. Youth is beauty in one sense, and pleasures are greatly enhanced by the very vigor and charm that hangs like a crown of glory over the heads of the young, and reflects its brightness on every object. It is the same in every land and clime, and among all civilized nations of the earth; whether we go to Italy or Arabia, home is home, and the more refined and sensitive the individual, the more delicately and elaborately are the affections interwoven with the external objects that are in and around the home itself. It may be a lilac bush, a rose-tree or a honeysuckle, or all these and more, but imperceptibly to those around us forever lingers the memories that can never die of the places and attractions of one's childhood hours. One of the sweetest of poets (and poets know how to read the heart pretty well) writes of the home of his childhood:

"I've wandered on thro' many a clime where flowers of beauty grew,
Where all was blissful to the heart and lovely to the view—
I've seen them in their twilight pride, and in their dress of morn,
But none appear'd so sweet to me as the spot where I was born."

The heart clings so affectionately to the objects that have entwined themselves around its tendrils in early life, that no after attachments of the same nature ever take so firm a hold. First impresssons are always strongest, they lay the foundation for all future life, and should be as perfect as possible.

The sort of Bohemian life many well-to-do people live nowadays is injurious in the extreme to children. Living in lodgings, in hotels, here and there, with no settled home and no place the child can ever look back to as a true home, is a great mistake. If parents would raise a family of good, obedient children, and expect to have them grow up useful members of society, good citizens, and an honor to their country and their God, then let them see to it that the home of childhood is neat, cheerful, beautiful, and orderly as possible. Let no contention or quarreling be countenanced, and the regulations of the home life be such as will conduce to the wellbeing of all the inmates. Industry is one essential principle. Each child should do some regular work daily, and all be so carefully arranged that no one need feel his burden heavier than it should be. Labor is not degrading, but elevating, if it is well done; the silly idea that domestic occupations are menial should be discarded, among us as a people certainly. To be able to do all that is necessary in the way of house-keeping, not omitting any detail, from the cellar to the garret, is almost indispensable in the education of one who expects to be a wife and a mother. These are the women whose homes are desirable places of restfulness. The new-fangled notion of boarding is an egregious error, if we would have our children grow up under proper influences.

In these respects Utah is pursuing the proper methods. I am aware it is said by its traducers that "in Utah there are no homes," but in the face of all that has been said or written on the subject, I am bold to assert that Utah abounds in happy homes. Homes where prayer and praise ascend; homes where peace and content pervade the atmosphere; homes where all that is purest and best is taught, and principles of right instilled and engrafted into the little ones so firmly that nothing can ever erase them from the soul. Traverse this State over from north to south, from east to west, and see the happy homes. Humble and lowly they may be, but, morning and evening, the hymn of gratitude and prayer of thanksgiving to God is offered up. Listen to the daily teachings; they are such as will tend to elevate human character, and to make genuine men and women, true to themselves, to their own convictions, to the Constitution of the United States, and the principles of liberty that are dearer to the heart of an American than anything else on earth. What is life without

freedom? It is out of such homes a race of men and women will grow up that America will yet be proud to claim.

And again we may say the home of childhood is where the first seeds of good or evil are sown that eventually bring forth fruit, sweet or bitter, as the case may be. O how grandly essential, then, that these homes, these nurseries of the human soul, should be of that character that will give healthy tone to the living elements embodied in the soul, and impress them with the genius of nobility, honor, and true heroism! Our young mothers should take into consideration everything that will tend to refine and ennoble the generations yet unborn. Beautify and adorn the home outside and inside, but first of all get a permanent home. Ancestral halls are famed in history. Why may this generation not plant them. Our people are the "old settlers." They made the country what it is, planted the trees and embellished the places with shrubbery, vines and flowers. They are building temples, and structures that will remain for generations to come. Then why not beautiful homes? Homes that the children of to-day can look back upon with as much love, as great pride and enthusiasm, and as much attachment to, as do any of the people in the older countries, who cherish the tender sentiment of "home, sweet home."

The way in which this city was laid out is a self-evident fact that President Brigham Young's idea of homes for the people was the correct one. Each lot had sufficient room for a little garden, where trees, and flowers, and shrubbery might be cultivated as well as vegetables for table use. I well remember how much more homelike the city looked while the gardens remained. But though all may not have gardens, the home may be made attractive in various other ways. A few pictures, a little pains taken to make the furniture look new, and above everything else rooms kept neat and tidy. Plenty of sunshine and fresh air make the house wholesome and the inmates better natured. Let the children enjoy the parlor as well as the grown people. Never shut the children out of any place because it is too good for them; they will be more refined and cultured if they are taught how to handle things that are valuable and pretty, than if they are always denied the pleasure. Childhood's hours pass quickly enough, and the cares and perplexities of life bring about many changes in one's feelings and circumstances, therefore it seems wise and prudent to fortify our children by a generous supply of good nature and help them to cultivate all the higher and holier attributes of the mind.

"Gather the rosebuds while ye may,
Old time is still a-flying,
And that same flower that blooms to-day.
To-morrow shall be dying."

EMMELINE B. WELLS.

THINK AND WILL.

THE great inventor, Thomas A. Edison, recently said:

"One great trouble with the world to-day is that people wander from place to place and are never satisfied with anything. They are shiftless and thoughtless. They revolt from buckling down to doing hard work and hard thinking. They refuse to take the time and the trouble to lay solid foundations; they are too superficial, too flighty, too easily bored. They fail to adopt the right spirit toward their life-work and consequently fail to enjoy the satisfaction and happiness which come from doing a job no matter what it is, absolutely in the best way within their power. Failing to find the job which they should find in accomplishing something, they turn to every imaginable variety of amusement. Instead of learning to drink in joy through their minds, they try to find it, without effort, through their eyes and their ears—and sometimes their stomachs. * * * The man who doesn't make up his mind to cultivate the habit of thinking, misses the greatest pleasure in life. He not only misses the greatest pleasure, but he cannot make the most of himself. All progress, all success spring from thinking."

In addition to thinking, willing, showing determination, is a very important thing. If once you can get the will to work—to accomplish a purpose—you have gone a long way towards final conquest. Frequently, young men complain that they cannot do certain things, for example, leave off the use of tobacco. One young man recently declared, "I have used tobacco a number of years, and I cannot promise to quit it now." With the knowledge that he possesses concerning the detriment of tobacco to his mind and body, he should not only think what is best for him, and think hard, but he should will, and will hard to quit. Scores of examples are at hand in which men have quit the use of tobacco—men who have used it for years and years—because they knew it was injurious to them; they set their minds to it, and willed to do it. Many mature men who have joined the Church, when hearing the Word of Wisdom and thinking of the results of keeping it, and of the promises made to those who observe the commandments, have decided to quit the use of tobacco. Shall a young man, then, say he cannot do it?

A very excellent example of an older man who quit, because he learned from his doctor that it was destroying his health, is given in a biography of William Hood, for thirty-five years chief engineer of the Southern Pacific railway, whose life-achievements read like a thrilling romance. He was the engineer who built the wonderful trestle work over the Great Salt Lake some years ago—the widely heralded twenty-seven-and-one-half-mile bridge across the lake, which has been pronounced one of the most difficult and interesting feats of railroad engineering ever accomplished. The people of Utah and the West will remember that in spots "the bottom of the Lake was so fluky that pile after pile had to be driven before a solid base could be found. Thirty-eight thousand two

hundred and fifty-six trees—the equivalent of a forest two miles square—were transplanted into the waters of Great Salt Lake in the guise of piles which, if placed end to end, would have reached from Chicago to Buffalo." All will recall that an adjacent mountain of stone and earth was blasted down and dumped into the Lake; and with what apprehension everybody, except perhaps, Harriman, the head of the railway system, viewed the enterprise; but also how perfect the road-bed was completed and the great engineering project put into useful operation.

This same engineer, William Hood, one of the greatest rail-road engineers the world has ever known, according to the article, from which we quote, in the *American Magazine*, for January, "seventeen years ago, after a prolonged period of over-work, found himself physically below par: 'You need to get more exercise, to keep your mind off your work, at least one day a week—and to give up smoking,' his physician advised." He had been an inveterate smoker from the time he was nine years old. "Hood tossed his cigar away and has never smoked since. Then he began his practice of Sunday mountain-climbs, packing a large camera with which to keep his mind occupied." He is now nearly seventy-five, but as active as ever.

Now, is there a thinking young man with a will who cannot say, "I will quit using tobacco," after such an example?—A., in the *Improvement Era*.

SCIENCE AND THE GOSPEL.

Some of the profoundest thinkers have declared that science would become the most beneficent power in the world; at its magic touch poverty would vanish, and wealth would abound; ignorance would disappear, and knowledge would be diffused throughout society; disease would be extirpated, and health would everywhere exist.

It is true that science has conferred enormous benefits upon the human race. Through the patient experiments of investigators the secrets of nature have been revealed. The information thus acquired has enabled men to use the forces of the earth in the service of humanity. The feeble muscular strength of men and of beasts has been reinforced by the gigantic power manifested in steam and electricity. As a result of scientific research, travelers and commodities are transported rapidly from place to place; information is quickly conveyed from one part of the globe to another; physical ailments before which men once stood helpless have been vanquished by medical knowledge. Objects afar off are made to appear near at hand; things too tiny for the natural eyesight are made visible by scientific contrivances.

Science, however, has brought ill as well as good to the world.

It has produced weapons for the demolition of property and the destruction of human life. Without pity and without compunction, it leaves cities in ruin; turns wives into widows; and makes orphans of children. It has no feeling of kindness. To the disheartened it imparts no word of consolation.

The gospel of Jesus Christ is in the world. It is a gift from God to men. It is concerned with the most important things in human life. When the influence of the gospel is paramount, wickedness is expelled, and only good remains. The gospel confers the choicest of blessings in this life and provides for eternal progression and happiness in the world of the hereafter. If the gospel were accepted by all, there would be no warfare; civil strife would not exist; hatred and envy could find no lodgment in any human breast. No one would need to protect himself against his fellows, for he would never encounter an enemy. All the resources of society would be employed in making life as pleasant as possible for each human being. The inhabitants of the earth would form one vast family, each striving for the welfare of all the others.

The gospel is of more importance than science. The achievements of scientific investigation affect the outward, uncertain affairs of life; God's plan of salvation influences the deepest and most vital things of the human soul. Science, with one hand, drops blessings; with the other, it hurls curses. The gospel has only good to bestow.

Liverpool. JOHN E. COTTAM.

TO A FRIEND.

Let not vain pride beguile your soul
With vicious boasts of hate;
For thought brings with it measured toll,
Which governs every fate.

The man who spurns eternal laws
That operate within,
Will find his make-up full of flaws,
His life besmeared with sin.

God's wisdom speaks to clarify
The purpose of our being;
To heed it not—we crucify
And blind our powers for seeing.

The silent impulse given sway
Will make life all we cherish;
The clouds of night will pass away.
Our omens ill will perish.

Blackfoot, Idaho. GEO. E. GIBBS.

THURSDAY, MARCH 10, 1921.

EDITORIAL:

DEATH OF PRESIDENT LUND.

A CABLEGRAM received by President George Albert Smith on Thursday morning, from President Heber J. Grant, announces the death of his first counselor, President Anthon H. Lund, at Salt Lake City, on Wednesday morning, March 2nd, 1921. President Lund would have been seventy-seven years old had he lived until May 15th. He was born in Aalborg, Denmark, in 1844. From his earliest recollection he became acquainted with the elders, and was a student of the gospel; as he was also of the English and French languages. He was baptized May 15th, 1856, on the twelfth anniversary of his birth, and in the following year was called to labor in the Lord's vineyard. His special mission was to teach emigrating saints English, distribute tracts and help the elders holding meetings. He soon became president of the Aalborg branch, and traveling elder in five other branches, and continued these labors until 1862, when he emigrated to Uath and located in San Pete County. He began as a farmer, but soon entered into clerical work, for which his education fitted him. Learning telegraphy, he was an operator for a time, then became associated with mercantile institutions. In 1870 he married Sarah Ann Peterson, daughter of President Canute Peterson of the San Pete Stake, and they lived at Ephraim. From there he was called to go upon his first foreign mission, to Scandinavia, in company with his father-in-law, who became president, while he was secretary or business manager of that mission. Upon his return to Utah he engaged in mercantile pursuits, and held several important offices in Church work, being a High Counselor, Stake Clerk, and Superintendent of the Ephraim Sunday-school. In 1883 he was again called upon a mission to Scandinavia, and succeeded Elder C. D. Fjeldsted as president of that mission. This lasted over two years. While away, he was elected a member of the Territorial legislature, returning in time to sit in the ensuing session. He was again elected in 1888, and was an efficient legislator, taking prominence in making the laws, and a leading part in the creation of the Reform School and the Agricultural College.

In May, 1888, he was appointed to labor in the Manti Temple as assistant to President Daniel H. Wells, succeeding to its presidency upon the death of the latter in 1891. He had already been called into the quorum of Twelve Apostles and was ordained an apostle by President George Q. Cannon, October 7th, 1889. In

1893 he accepted an appointment to preside over the European Mission, which position he filled with great ability for over three years.

In 1898 he visited Palestine and Syria, organizing branches and setting the Church in order in those eastern countries, and returned home in June; then moving his family to Salt Lake City, he resumed his active labors as an apostle, visiting the stakes and wards of Zion. He took the leading part in organizing the Religion classes in 1900, and in August of that year became Church historian, upon the death of Apostle Franklin D. Richards.

Upon the death of President Lorenzo Snow, and the almost immediate reorganization of the First Presidency of the Church, October 17th, 1901, Elder Joseph F. Smith was called to succeed him. President Smith chose for his first counselor, Bishop John R. Winder, and for his second counselor, Apostle Anthon H. Lund, and they were sustained in these positions, respectively. President Lund continued as second counselor until President Winder died, March 27th, 1910, when he was appointed to fill that vacancy, and Apostle John Henry Smith was made second counselor. From that time on he continued as first counselor in the Church Presidency. President Grant chose him and President C. W. Penrose as his counselors, when he succeeded to the Presidency, upon the death of President Joseph F. Smith, November, 1918. Elder Lund was called to the active charge of the Salt Lake Temple after President Winder died, and continued as its president, by appointment of President Grant, until his death.

As a public-spirited citizen of the State, President Lund held a number of civic offices, and he was connected officially with its most notable educational, financial, and commercial institutions. As a member of the Utah State Capitol Commission, he rendered important service in the selection of plans and in the general oversight of the erection of that great building.

Throughout a long life this man of mark has pursued an even, straight-forward course, never deviating from the line of conduct he adopted in early youth. Once being asked what had been the guiding principle of his life, he is reported to have said: "I have always endeavored to find out what is right, and then to do it."

He was a precocious child, learning to read at four and was an actual bible student at nine years of age. The study of religions doctrines was always a fascinating pursuit for him. Coming early to an understanding and knowledge of the gospel of Jesus Christ, as revealed through the Prophet Joseph Smith, he was prepared to measure every other system and doctrine of religion and award it its true place and worth. This made him a wise and learned counselor, and a prudent leader of religious thought.

He was an unobtrusive, modest man, never self-seeking for place or preferment. His honors came to him because of his

real worth, ability, and integrity, and he bore them with extreme modesty. He was more a student and lover of books than a lover of pleasure, yet he was sociable and enjoyed the companionship of family and friends, and of the saints in their social gatherings, as well as in religious communion. He will be missed and mourned by his splendid family, by his associates in the priesthood, and his immediate co-laborers in the various offices in which he labored. The Latter-day Saints of the Scandinavian countries will especially feel his loss, for he seemed a little nearer to them than any other of the general Church authorities. But there is not a stake or ward in Zion, nor a mission, conference, nor branch of the Church throughout the world, that will not bow in reverence and respect to honor the memory of this faithful man of God, who was beloved by the people whom he served and who knew him as a true disciple of the Lord, a devoted friend and brother in the household of faith.

J. F. W.

RELEASE OF ELDER COTTAM.

THE time approaches for the release of Elder John E. Cottam from his long service at the headquarters of the European Mission. In a few days he will take his departure for a brief tour of observation on the Continent; being honorably released to do so and return home at his convenience. Elder Cottam arrived in England on June, 6th, 1915, and was appointed to clerical labor in the Liverpool office. On February 12th, 1916, he was appointed Secretary of the Mission, succeeding Elder G. Merlin Southwick. On December 31st, 1920, he was released from being Secretary, and Elder Thomas M. Wheeler was appointed to succeed him in that position; though Elder Cottam has continued until the present, to complete some clerical work in the office. In concluding his mission of nearly six years' duration, Elder Cottam's reflections must be of a most interesting and gratifying nature. He came during the administration of Elder Hyrum M. Smith, served throughout that of Elder George F. Richards, and now, for nearly two years, has labored under the presidency of Elder George Albert Smith. He has, therefore, witnessed and participated officially in remarkable changes effected in the mission by reason of the great World's War. In the recall of the elders from the Continent and the rapid release of those laboring in Great Britain, he has seen the missionary force reduced from an active membership, numbering several hundred, to the minimum, when but few elders were remaining—only five in Great Britain, and about that number on the Continent. He has seen the beginning of the revival since the war ended and has welcomed the coming of nearly a hundred elders from Zion.

Throughout all this period Elder Cottam has been devoted to

the duties of his office and has had multiplied labor put upon him by unusual conditions; for a long time he acted as transportation agent, as well as mission secretary. He has attended many conferences and meetings most punctually and has written considerably for the *Millennial Star*. In his ministry, his devoted faithfulness to every duty has won for him the confidence and approval of his missionary associates and of the priesthood and membership generally. They wish him every success and the favor and blessings of the Lord in his travels and return to other pursuits in the land of Zion.

J. F. W.

THE RIGHT OF FREE AGENCY.

"THEREFORE, O my son, whosoever will come, may come and partake of the waters of life freely; and whosoever will not come, the same is not compelled to come, but in the last day, it shall be restored unto him according to his deeds. * * * And now, O my son, ye are called of God to preach the word unto this people. And now, my son, go thy way, declare the word with truth and soberness, that thou mayest bring souls to repentance, that the great plan of mercy may have claim upon them" (Alma 42: 27 and 31).

This is an extract from the words of admonition and instruction given by the great Nephite prophet, Alma, to his son Corianton. The advice, here given, is just as applicable to those who are now called of God to preach the word, as it was to Corianton, when he first received it. Just as it was necessary to get those ancient inhabitants of the American continent, to see and comprehend the great plan of redemption, laid down by our Father in heaven, before the world began—and to get them to understand that thy were each personally responsible for the part they played in the general program—just so is it imperative that the world, to-day, has an opportunity to gain the same knowledge. Human nature has not changed, neither has God, nor has the plan which he worked out for our everlasting development. We are all His children still; and every honest soul is as precious now as when Lot was called out of Sodom, or when, centuries later, Christ called his apostles to be "fishers of men." Hence, it is incumbent upon those who are called of God, in all ages, to "declare the word with truth and soberness, that thereby, they might bring souls unto repentance." It is their duty to explain the plan of life and salvation, and to bear their testimonies concerning the things God has made known unto them. Until this duty is performed, the responsibility for the sins committed by those who sit in darkness, will rest upon the slothful servant who has failed to magnify his calling.

Every man is to be judged according to his works (Rev. 20: 12-13). Or, as Alma puts it, "In the last day, it shall be restored

unto him according to his deeds." Alma realized that if we were to be restored according to our deeds, free agency was absolutely essential to such a plan of existence. No man can be held responsible for that which he has had no part in choosing. Our very reason is a balancing of values, a use of discretion, a weighing of thoughts as they present themselves to the mind. It is only as we use this God-given agency that we rise above our surroundings and advance toward our final goal. The chief difference between a savage and a civilized man is that the latter has been able to make better use of this agency in choosing. Psychologists tell us that it is only by the constant use of this discretionary faculty that man has risen from his primitive state to the condition we now find him in.

"Freedom and reason make us men,
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell."

No truer lines were ever written. They reveal a correct principle which lies at the very foundation of eternal progression. God always uses correct principles upon which to build. He understood perfectly the absolute necessity for man's freedom of choice, when in heaven, He accepted the humble plan of free agency by our Savior; and rejected Satan, when that arrogant prince thought to save mankind by force.

Ever since our eternal freedom—and consequently our opportunity for continual achievement—was made sure by that first decision in heaven, God has been endeavoring to teach, instruct, advise, and point out the way that we should go. He has sent His anointed servants among men to call them to repentance, and to make clear to their minds the eternal scheme of redemption he has in store for them; but never once has he taken their freedom of choice from them. This he has done, that "in the last day it could be restored unto them according to their deeds." Every righteous step we take, must be by our own free will and choice; and every step thus taken, every habit formed, every weakness conquered, will place us that much nearer our goal of perfection. All advancement we make will be restored unto us according to our deeds. This is the great plan of mercy Alma had reference to.

Indeed, so careful is our Father in heaven concerning the freedom of His children here, upon the earth, and so anxious is He that his gospel with its powers of the priesthood should not be misconstrued nor misused by ambitions and designing men, that He has made his will explicit by this decree: "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy,

and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy" (Doc. and Cov., Sec. 121: verses 41-43). Thus, here is given the keynote to the powers of the priesthood—the authority bestowed upon those who are called of God to preach the word. Love, kindness and persuasion are the chief weapons to be used in defence of God's kingdom. We are to be bold and fearless in the defence of truth, patient and considerate in exposition of it, but never bigoted, obtrusive, nor forgetful of the rights of others. "Whosoever will come, may come and partake of the waters of life freely, but whosoever will not come, the same is not compelled to come." For:

"Know this, that every soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
And bless with wisdom, love, and light,
In numerous ways be good and kind,
But never force the human mind."

ARTHUR L. CRAWFORD.

THE GREAT BELL OF CHINA.

THE Chinese worship their ancestors, and consequently exalt filial piety among the highest of personal virtues. No sacrifice is so costly that a child is released from making it, should the parent's welfare require it. Mrs. Newman tells in her book, "The Flowery Orient," the legend of the Great Bell of China, which pathetically illustrates the Chinese idea of a child's duty toward the father.

It is suspended in a tower in the rear of the Great Bell Temple at Ta-Cung-tz. It is made of the purest metal, oblong in form, eighteen feet high and fifteen in diameter, weighing one hundred and thirty-nine thousand pounds. The entire surface within and without contains one thousand square feet, on which are inscriptions, said to have been taken from the Chinese classics—chiefly prayers for rain—elaborately executed all over the bell, rendering it a choice work of art. Its pure tones would be greatly improved were it struck properly. A huge wooden clapper, the same as for those beautiful bells at Japan, is used, and struck from the outside. It can be heard for miles, but is never allowed to peal forth except on occasions of drought or great private or public distress.

It is an idol, and the Chinese believe that the rain-god presides over it. The superstitious priests and attendants believe that

when it is struck the attention of the god is called, and a fearful flood may be the immediate result. When we urged them to ring the bell our entreaties availed nothing, nor even the almighty Mexican dollar. They, as an excuse, attempted to force upon our credulity that not long before we came, a lawless set of young Englishmen were there, and defying their remonstrances, struck the bell themselves; and that the first peal shook the whole heavens, and brought down such a torrent of rain that everybody fled in utter consternation at the result.

A curious legend is related of this wondrous bell; that the emperor sent forth a royal edict that a bell, perfect in tone, should be cast in honor of the gods. Several attempts were made, but failed to reach his standard of perfection, when he became enraged and threatened the life of the designer, who implored that he might be granted one more effort. His only and beautiful daughter, knowing the immediate peril of her father's life, and witnessing from day to day his agony, sought the gods to learn the cause of his defeat, and was told that the blood of a fair maiden must mingle with the ore and then it would be perfect. She treasured this as a secret in her own heart; but encouraged her father in the final effort, and watched with him until the metal glowed in the furnace like a molten mirror. Suddenly, seeing her own fair face reflected therein, she plunged beneath the surface, and the father, who had been transfixed by the loveliness of his daughter's face, saw now only her life-blood diffused amid the ore, which it is said miraculously flowed into the mould.

FROM THE MISSION FIELD.

Release.—President David E. Randall, of the Newcastle conference, is honorably released, March 10th, 1921, to return home and sails on the s.s. *Melita*, March 12th, 1921.

Arrivals.—Elders Isaac P. Thmell, Adolph Soderberg, of Salt Lake City, and Thorlief Jacobsen of Weston, Idaho, arrived in London, February 10th, 1921, *en route* to their fields of labor, and proceeded to Scandinavia.

Baptisms.—A baptismal service was held at Sunderland, Saturday, February, 12th, 1921, when five adults and five children were baptized. President David E. Randall and Ernest H. Kearl officiated. Appropriate talks were made by William W. France, Roger Howey and President Randall.

On February 19th, 1921, a baptismal service was held at Lowesstoft, when Elder Charles D. Barnes baptized a gentleman who had been investigating the gospel for a long time. He was confirmed immediately after by Elder William H. Wilson. The

ordinance was performed in the sea, and the confirmation in the hall.

Branch Conferences.—The annual conference of the Burnley branch was held Sunday, February 20th, 1921. There were in attendance President William J. Starkey, Elders Owen Woodruff, J. Fred. Pingree and Arthur L. Crawford, and President Thomas H. Brown of the Nelson branch. President John E. Owens conducted the morning and evening session, and Counselor John Espley the afternoon session. In the morning, after a brief program by the children, the visiting elders gave short talks. In the afternoon the elders and branch presidency gave instructive talks upon principles of the gospel and all bore testimony to the divinity of the work. A feature of the meetings was the splendid musical numbers rendered by the Burnley choir, under the direction of Brother William Fitzgerald. At the evening session there were eighty-eight present, including a number of investigators.

On February 20th, 1921, a branch conference was held at Gravesend. Elders John E. Ingles and Homer Taylor were in attendance. The authorities of the Church were sustained and many valuable instructions were given.

On February 20th, 1921, a conference was held at Varteg, of the Pontypool branch. Elders Fred R. Morgan and Harvey D. Hansen were in attendance. The reports showed the branch in a very healthy condition, one of their greatest lacks being that of a meeting hall.

A district conference of South Shields, Sunderland and Gateshead branches was held at South Shields, Sunday, February 13th, 1921. A spirited meeting of the priesthood convened at 10:30, when reports were made of the branches and auxiliary organizations; thirteen gave short talks. The afternoon and evening meetings were well attended by the saints. In the afternoon, the Sunday-school gave a short program, and a solo from Sister Foster; talks were made by Elders Palmer, Kearl, and President Randall. In the evening, Brothers William W. France, Roger Howey, Sisters Oates and Scott rendered a quartet. Sister Stawart, who is shortly leaving for Zion, gave a short talk. President Randall made the closing address.

Appointments.—Elder Thomas M. Wheeler, who arrived in England with President George Albert Smith, June 26th, 1919, and has since labored faithfully in the Liverpool office, was appointed Secretary of the European Mission January 1st, 1921, in succession to Elder John E. Cottam, released from that office.

Elder John A. Burt, laboring in the Liverpool office, since his arrival here, was appointed, January 1st, 1921, assistant secretary of the European Mission.

Elder Ernest H. Kearl is appointed president of the Newcastle conference, March 10th, 1921, to succeed President David E. Randall, who is released to return home.

Elder George C. Wareing, from London, February 22nd, 1921, is appointed traveling elder in the Scottish conference.

Elder John E. Ingles, from London, March 1st, 1921, is appointed traveling elder in the Scottish conference.

Elder Thomas Finlayson, from London, March 1st, 1921, is appointed traveling elder in the Scottish conference.

Elder Ervin Rawlings, from London, March 1st, 1921, is appointed traveling elder in the Sheffield conference.

Elder Homer Taylor, from London, March 1st, 1921, is appointed traveling elder in the Sheffield conference.

Elder Melvin T. King, from London, March 1st, 1921, is appointed traveling elder in the Hull conference.

Elder Francis A. Madsen, from London, March 1st, 1921, is appointed traveling elder in the Hull conference.

Elder George T. Patrick, from London, March 3rd, 1921, is appointed traveling elder in the Liverpool conference.

Elder Clayton B. Turner, from London, March 3rd, 1921, is appointed traveling elder in the Liverpool conference.

Elder Leo V. Worsley, from London, March 3rd, 1921, is appointed traveling elder in the Manchester conference.

Elder John A. Donaldson, from the Scottish, March 3rd, 1921, is appointed traveling elder in the Manchester conference.

Elder N. Palfreyman, from London, March 7th, 1921, is appointed traveling elder in the Birmingham conference.

Elder Joshua E, Brown, from London, March 7th, 1921, is appointed traveling elder in the Birminghan conference.

Elder Robert E, Finch, from London, March 9th, 1921, is appointed traveling elder in the Newcastle conference.

Elder Charles W. Speierman, from London, March 9th, 1921, is appointed traveling elder in the Newcastle conference.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.